

The Bible Vision

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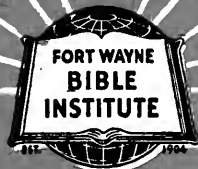
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THE BIBLE VISION

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of the Bible on Us and Our Times*

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WHAT CONSTITUTES A SCHOOL?

"What constitutes a school?
Not ancient halls and ivy-mantled towers,
Where dull traditions rule
With heavy hand youth's lightly springing powers;
Not spacious pleasure courts,
And lofty temples of athletic fame,
Where devotees of sports
Mistake a pastime for life's highest aim;
Not fashion, nor renown
Of wealthy patronage and rich estate;
No, none of these can crown
A school with light and make it truly great.
But masters, strong and wise,
Who teach because they love the teacher's task,
And find their richest prize
In eyes that open and in minds that ask."

—Henry Van Dyke.



EDITORIALS



The Bible for Our Times

With the beginning of a new volume of the Bible Vision there comes from the times an unprecedented challenge to let the Bible shed its light. The editors accept this challenge as their ideal and pray for anointed pens to do their work. This is no time for speaking in platitudes. On the other hand to speak to the point on the current issues of our day requires a wisdom that is divine and courage equal to the wisdom.

Certain premises must continue to fashion our editorial policy. The Bible must be accepted without qualification as the source book of light. The office of the Holy Spirit as present revealer of the truth must be recognized. The spiritual edification of those who read must always be our primary motive. We shall take small interest in the question as to how many angels can stand on the point of a needle. We shall refrain from uncharitable dogmatism in matters where the Bible is silent or where good men differ. True to the exhortation of the preacher, however, we must, in a world in which all under the sun is vanity, still teach the people knowledge, seeking out pithy statements and acceptable words. We must teach them to "fear God and keep His commandments: for this is the whole duty of man."

Being a Christian in This World

The proper relationship of the Christian to "this present evil world" is a matter of perpetual question. On the one hand there is the ascetical answer to the question, according to which it is considered the Christian's duty to take no interest in the social order. He should segregate himself and maintain a private devotion to his God. This was the medieval attitude but it has existed more or less in every age and in various religions. It represents a very natural tendency on the part of pious souls. It has frequently been the third alternative to (1) compromise and (2) persecution for righteousness' sake.

The second answer is that of the social gospel. According to this the Christian is to accept whatever role he can in the existing institutions of society in view of realizing in them the full expression of Christian ideals and eventually the promised kingdom of God. The program of the church, from this standpoint, is to be geared up with the existing political, industrial, and other phases of the social order in an effort to vitalize them.

A third answer comes nearer to the point. It requires that the church has a distinct ministry in the world which relates not to the perfecting of the existing order but which is preparatory to a new order to be ushered in by the return of Christ. This preparatory work deals with the establishment of the principles of righteousness in the lives of such individual persons as will respond to the gospel of the kingdom. The aggregate of these individuals is the church. The church made up of voluntary representatives of the nations is eventually to be associated with Christ in the establishment of a kingdom of righteousness over the race.

None of these views, however, deal altogether faithfully with the question raised. Even the last view has tended in some instances to produce an eccentric type of Christian. The Bible has a great deal to say about the way men should live now. The Ten Commandments were given for people to live by in this world. The Sermon on the Mount applies to this time and world. The Epistles were written largely to teach individuals and churches how to live together circumspectly in the world. James in a single statement connects the duty of the Christian to minister to world needs with the duty to maintain purity from the world: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The qualification, Jesus said, for receiving His favor when He returns is that one should feed the hungry, give drink to the thirsty, be hospitable to the stranger, clothe the naked, and visit the sick and those in prison. We venture to say that if during the past twenty-five years these principles had been given a controlling place in the policies of the professed Christian nations this present war would never have developed. If our own country had devoted its surpluses to alleviating human need among the oppressed peoples of Europe the dictators could never have produced propaganda sufficiently effective to offset the gratitude and confidence among these people for our kindness. The opportunity for international peace was thus lost. The dictators have been able to impregnate their followers with hatred for us and naturally have been able to lead armies against us.

But there is still a way out. Possibilities lie in first of all facing national sins in the light of Christian standards. These sins must be confessed to God, and to the world as the world may be due such confession. The way out must include the positive adoption of measures which will guarantee to oppressed peoples and particularly to the Jews, that, as one of the wealthiest nations of

the world, we will henceforth take an interest in their welfare.

Whether or not there is any likelihood that Christian principles will be given any controlling place in the settlement of world affairs today, the duty of the individual Christian remains clear. He must still be Christian. If unjustifiable war is waged he must be true to his conscience in objecting to direct participation in it. But the Christian is not primarily an objector. He must be motivated by love for God and all men. This positive spiritual motive must be the reason for all that he does or doesn't do in the world. To the extent that human governments are performing the duties for which they are ordained of God Christians are bound to lend their support, for God ordained their functions out of love. But when love is clearly set aside, then the Christian must follow the more ultimate authority of God.

A Bible Education Is Indispensable

S. A. WITMER, M.A.

Some months ago Dorothy Thompson related the frank confessions of four college graduates concerning the effects of college education on their lives. All were graduates from an old and honored Eastern institution. All four had achieved high scholastic records and had won other honors.

While the four were all very different from each other, yet each told substantially the same distressing story. They testified that their education had broken down their belief in positive values; it had weakened their faith in their country and its traditions; it had brought them intellectual confusion and inner despair. They had sought an escape in various ways: One cast his lot, temporarily, with the Communists; another, into complete skepticism and cynicism;

another, into the "only thing that seemed solid" — his own egotism and self-interest.

One boy, who came near to a nervous breakdown and whose family sent him to a psychiatrist before he managed to pull himself together, said, "When I went to college I was full of enthusiasm, particularly interested in history and philosophy. I wanted to find out what made the wheels go round in this world. I wanted to prepare myself to do something — not just make money. . . . I wanted to love something — something bigger than I am. . . . But by my junior year I had become convinced that there wasn't anything that could be believed. Everything was relative, and I was in space. I was like the guy in that rhyme of Gillett Burgess: 'I wish that my room had a floor. I don't

so much care for a door. But this floating around without touching the ground is getting to be quite a bore.'"

Another of the boys summed up his college experience thus: "We were told to maintain the critical attitude — toward history, philosophy, biography, sociology, economics. We were soaked in historic relativism. I tried to maintain a 'healthy skepticism.' The trouble was that I observed, in reading history, that the people who moved this world were people animated by a passion for something. I could see that you couldn't write off faith as one of the prime moulders of history, and that when there wasn't any faith, pure gangsterism and piracy broke loose. I could see that if I and my generation were going to mean anything in this world and not just be dots and specks pushed around by forces we couldn't control, we had to find out what our convictions were; but meanwhile I had lost my moorings."

The narrator adds that this particular story had a happy ending, for they came under the influence of a remarkable teacher "who opened up their eyes to the real world" and "saved their souls." This was fortunate, but exceptional. The system of education that made agnostics out of them remains; there are some notable exceptions among

schools of higher learning, but they only prove the rule. It is the system that disintegrates loyalties and dissipates convictions; that makes students skeptics, scoffers, and unbelievers; that leaves them in confusion and despair. Little wonder that men in the armed forces when confronted by death are turning in desperation to their Testaments. Their general education has not provided them with anything to meet life-and-death crises. Skepticism is absolutely bankrupt in such a moment.

* * *

The Bible is indispensable because it alone answers the A B C questions of life and destiny. Where did I come from? Where am I going? Why am I here? What is the origin, the meaning, and the end of human existence? The most brilliant thinkers today, the heirs of the accumulation of scientific knowledge of all ages, have no answer to these questions. Julian S. Huxley says that the picture of the universe as drawn by science is one "of appalling vastness, appalling age, and appalling meaninglessness."

This view leaves the mind of man helpless and hopeless. One can only guess whether there is any purpose or meaning to life. There isn't a valid reason left why anyone should choose to be a hero or a traitor. There is nothing to look forward to either

for himself or the race. One astronomer sees only the dismal possibility of the solar system being wrecked by a passing star in a million or more years, and then the purpose of it all, if indeed there be a purpose, will remain undisclosed. But the Bible reveals that man was created in the image of God and that he was made to live and to serve his Creator. It places man in a moral universe where values are much more important than light-years of space. It represents him as a moral agent who sinned and fell from his first estate. It thus provides the clue to the terrible evil now in the world. The Bible also unfolds the steps in God's great plan to recover man from sin and to make him the heir of life eternal. It points to the culmination of history: the final triumph of righteousness over evil. In other words, the Bible gives a rational interpretation of history and gives meaning to human existence.

The Bible is indispensable because it provides the dynamic of the highest ethical ideal. To love God with the whole mind and heart and one's neighbor as himself is the highest possible ideal for man. Love is the fulfillment of the moral law, which is woven into the very fabric of the universe. Some years ago some free thinkers met to formulate a higher ethical code than the Sermon on the Mount. After

days of deliberation they concluded that there could be nothing beyond loving one's neighbor as himself. Not only is this ideal revealed, but the dynamic is provided by the power of the Holy Spirit. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5).

The Bible is indispensable because it reveals the world's one and only Saviour, Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." Not only does He save men from the plight of their sins, but He gives them something worthy to live for and to die for. He Himself is the supreme value, deserving of complete devotion. He challenges all who will follow Him to engage in the most heroic, the most sacrificial, and the noblest work in the universe—the cause of human redemption.

The Bible is indispensable because it is the greatest of character-building agencies. The Apostle Paul advised Timothy that the inspired Scriptures are useful "for instruction in right doing; that the man of God may himself be complete and may be perfectly equipped for every good work" (Wey.). The Apostle Peter makes the emphatic assertion that *all things* that pertain to life and godliness are received "*through the knowledge*" of Christ derived from the promises of the Word (II Pet.

1:2-4). And this claim for the old book is confirmed by modern experience; one of America's foremost psychologists says, "The greatest and most authentic textbook on personality is still the Bible, and the discoveries which psychologists have made tend to confirm rather than contradict the codification of personality found there."*

These are the great verities taught by the Bible. Every youth needs them for the foundation of his life. And who should be better versed in these than the Christian worker? And yet, sometimes the wisdom of this world is substituted for systematic study of the Bible by men who would prepare themselves for the Christian ministry. A well educated minister, who had graduate degrees from two Eastern universities, was relating an experience that he had with an alumnus of our Institute. He told how well versed this graduate was in the Scriptures, how he could quote passages and cite chapter and verse. Then he was amazed to see what

interest the people of his church had in the Bible—ninety per cent carried their Bibles to church services. Then this brilliant university man made this admission: "I see now I have missed something very vital in my education." He meant that he had missed the one thing of supreme importance — thorough and direct study of the Scriptures. It is axiomatic that the evangel must first know the Bible and the Person whom it discloses before he can communicate its saving message to others.

The Bible is a perennial source of vision, inspiration, idealism, faith, hope, and courage. Today youth is lost because it does not know its counsels. "There is a spirit in the Bible which, if it gets into men, makes them tall of soul, tender in heart, just, gentle, patient, strong, faithful in life and fearless in death. We must recover the Bible." If we do, youth, which has come to the stage of human action in the most chaotic period in history, will have an adequate basis to face the crisis. Otherwise, as Dorothy Thompson stated, a class resigns from history, but history goes on.

*Henry C. Link, "The Return to Religion," p. 103.

The Place of Music in Evangelical Christianity

PROFESSOR R. L. PFUNDSTEIN, B.A., B.M.

What is this mysterious, more or less intangible thing that we call music, and what is its excuse for being? Webster says:

"Music is the science or art of pleasing, intelligible, or expressive combinations of tones." Let us consider this definition a mo-

ment. First of all, music is designated as being pleasing. That is, it appeals to our senses or emotions. When we attend the classical concert, be it symphony, solo, or chorus, our purpose is primarily to satisfy our love of the beautiful; here we enter the realm of aesthetics. Music is, under these circumstances, one of the Fine Arts; pure art exists only for its own sake and is circumscribed in that its ultimate purpose is to satisfy the longing of the soul of man for something beyond the sordid and humdrum in everyday living. Music of this kind has the disadvantage of putting the emphasis on the subjective side; it is utterly selfish as it does not play any more important role than that of mere entertainment, which is the least important attribute of music. This step is as far as most people go in their appreciation of music, which is lamentable, as this is only a start.

Secondly, music is intelligible, or supposed to be. It must be confessed that some of the present day incoherent, ultra-dissonant sounds that are thrust upon our unwilling ears and which parade under the title "Music" are hardly deserving of one hearing, let alone a bid for immortality. But we must remember in evaluating music composition that most composers are influenced by the spirit of the age in which they live. The

present chaotic, unsettled, almost ruthless period through which we are now passing is bound to produce music of the above-mentioned temper, for all art that is sincere reflects the age in which it is created.

None-the-less, even this type of music makes its appeal to the mind of man, along with the more conservative types. Certainly the intricate counterpoint of Bach's fugues, the dramatic grandeur of Handel's oratorios, and the intense projection of such a personality as Beethoven in his sonatas and symphonies rate a deeper purpose than mere entertainment. Charles M. Schwab, the steel magnate of Bethlehem, Pa., once said: "Music is the best mind trainer on the list." Most of our great educators have put music near the top with regard to its value in helping a student to comprehend clearly and quickly several aspects of a single subject simultaneously.

Let us consider the psychological side of music a moment. Very little has been written on the subject and what material we do have at hand is more or less contradictory. Perhaps some consider it dry and uninteresting, but psychology is never so, only many of the theories concerning it are. The reason for this is that they have been propounded by men (and women) who deliberately or ignorantly leave God out of consideration.

These would have us believe that man is the center of things and all things revolve around him; he is confined by the twin principles of heredity and environment in making his choices and is ruled by them implicitly. This abnegates both God and Satan as Personalities with power to influence man for good or evil. Regarding psychology in music, we are able from observation and experience to say that major music is essentially stimulating, minor music is usually depressing, most modern music with its abundance of harsh dissonances is irritating to the nerves if continued for any length of time. Also there are certain combinations of tones that produce in us the feeling of inappropriateness in expressing exalted religious sentiments. Here is where we need to cultivate a fine sense of the fitness of things musical. Association of ideas with certain types of music is another side to this fascinating and many-faceted phase of music study.

Yet the perusal of the psychological side of music is not the highest pinnacle to which we may attain. The scientifically correct statement that the strings of the piano producing middle C vibrate at the rate of 256 times per second somehow does not touch our heartstrings; it is too coldly objective. Therefore let us look further.

There are some things that are

difficult if not impossible of expression through the spoken word which may be set forth perfectly by the medium of music. Music is the universal language; each country has its spoken word peculiar to itself but music needs no translation to be understood and to project its message into every heart the world over. This fact has been invaluable to the cause of the Christian religion. The two are indeed inseparable. Music as we know it today would not exist except for the Christian church. The fact that music, as well as the other Fine Arts, was protected, nurtured, and developed by the Church during the Dark Ages is history. Inversely, we may say that Christianity as we know it today would not exist if it were not for music. The Reformation was set in motion by the singing of the chorales of Luther and his contemporaries. But we hasten to say that music as a Fine Art only is valueless to the cause of Christ. It is only when music becomes an applied art, which means that it is used to produce or intensify an emotion or state of mind *impelling or assisting a definite action* that it is really fulfilling its mission in Christian worship. Let us illustrate this point.

One beautiful Sunday morning we decide to visit a great cathedral in one of our larger cities. As we approach it, we are impressed with its size and

architecture. Once inside, we are over-awed with the expanse of the nave and clerestory. The vaulted ceilings, the graceful Gothic arches, the rich stained glass imported windows; what a feeling of sublimity and symmetry! Our attention is soon drawn to the rich furnishings of the chancel replete with the appurtenances of worship. Soon the majestic and noble music of that king of all instruments, the mighty organ, resounds throughout the edifice and we are made to feel that truly we have come to the house of God, for God certainly must feel at home in such appropriate surroundings as these. We hear the superb harmonies of the richly robed choir (or perhaps a quartet, as is too oftenthecase these days) and feel lifted above the ordinary cares of life. After the polished and impeccable sermon, we leave the cathedral armed with that satisfied feeling that we have really worshipped God in spirit and in truth.

But let us consider a moment. We have been passive in all our attitudes. Have we really been brought nearer to God, have our souls been fed on the Bread of Life, or have we merely enjoyed what was set before us in the form of a religious routine and exercise? We must never forget that worship is more than a *state* of mind; it is an *act* of the will! All of the worshipping has been done for us by others

paid to do so and we have gone away empty, for we have not actively participated. When we soberly analyze what has taken place, we can only conclude that we have been entertained, thrilled, and altogether emotionally satisfied. But spiritually we are unmoved. There has been no reaching out for God for ourselves, no active praise, no outpouring of our hearts to Him and for Him; even the praying was done for us. Aesthetically we have been satisfied; spiritually we have been given a stone.

E. S. Lorenz, in his book "Church Music" has this to say regarding worship: "Men who wish to introduce the artistic conception of church music into our more *ambitious* churches (the italics are mine) in the form of elaborate quartets, solos, and organ music and who often strive to displace Sunday evening services with miscellaneous programs of music and sacred concerts, often urge the moral influence of music. The only cultivating influence music exerts is to refine and sensitize the nerves; but that may prepare the way for a more exquisite selfishness, for a more delicate sensuality, for a more dainty worldliness, as well as for a more noble life."

Music has religious value for the members of any congregation only when they actively participate in it. Thus we have our grand old hymns in which every-

one, through the medium of music may give audible praise and adoration to the Father, Son, and Holy Ghost. Through the gospel song we may express our various experiences resulting from our daily walk and fellowship with God. The former is objective and the latter subjective. Both are necessary in our worship. The choir has a definite place to fill in leading the musical portion of the service, but it can never take the place of the people participating themselves. If so-called classical music is used in the religious service, it must have religious associations and be otherwise in keeping with worship, else it distracts and divides the attention of the people rather than preparing their hearts for the message from the Word of God.

Just what type of music is to be used in a church depends on several factors. Different denominations have different heritages and therefore different points of view as to what constitutes good church music. Even churches within the same denomination could not always use the same type of music to advantage. A wealthy city church, whose members are highly educated and who have cultivated artistic tastes, would appreciate and demand music that perhaps would be more difficult and involved technically and emotionally than the music which would

be used in a small church in a rural community where people had not had the advantages of advanced education and whose tastes were plain. Many churches fail to recognize this and their music efforts are fruitless and disappointing. Music must be adapted to the need at hand if it is to fulfill its purpose in worship. However, we must not overlook the fact that it is almost always possible to raise the standards of music where it is needed if it is not done too suddenly and those responsible for musical leadership are fully qualified for their task. Quoting again from Mr. Lorenz' book: "The musical critic or the well-trained musician may deserve to have his opinions quoted as authoritative in the realm of pure musical art and yet have no standing whatever as a critic or adviser in church music, if he has had no religious experience, or does not recognize the supremacy of the religious purpose over art, or does not comprehend the adaptations and limitations imposed by the particular people to be helped or by the circumstances in which the work is to be done." Hence, it is dangerous to leave the leadership in religious musical matters to a professional musician, highly skilled though he may be, unless that musician has had a definite Christian experience. An unregenerate music director will inevitably bend his energies

towards producing music that is artistically correct and aesthetically satisfying, without regard for the effect it may have in winning the lost for Christ and building up the saints in the most holy faith. "When a man has once the height and breadth of a complete and symmetrical religious experience, and has studied the needs of the world and the best methods of supplying them, no matter how intellectual he may be, or how refined and just his taste, he will

accept the current rhythmical religious music in its best manifestations as having great value for spiritual and religious uses. He may seek to prevent the use of grosser forms it occasionally takes, but will not discourage by narrowminded criticism the faithful and successful workers who conscientiously, with great ability *and often with great sacrifice of personal musical tastes* (italics mine), are seeking to promote the cause of Christ."

PREPARED

HELEN P. WHITE, M.A.

"My heart is fixed, O God, my heart is fixed: I will sing and give praise." Psalm 57:7.

A marginal rendering of the word fixed is prepared which lends added meaning and force to the word. "My heart is prepared, O God, my heart is prepared."

The Psalm opens with a plea, "Be merciful unto me, O God, be merciful unto me." The Psalmist admits his trust in God and his place of refuge as being under God's wings. But the reality of the situation for him is a stern one. His soul is among lions, and he is lying among men "whose teeth are spears and arrows" whose tongue "is a sharp sword."

In verse seven the scene changes. We have expressed there a declaration of purpose,

ending in song and praise. "I will sing and give praise." To be sure, in a previous verse, despite the troubles that would surround him, we are impressed with the fact that God is exalted and glory is attributed to Him above all the earth. But this is only a temporary pause in the picture, for in the very next verse we have further recital of his woes. His soul is bowed down and it is as if a net has been prepared for his steps.

But now the spirit of song and praise continue throughout the Psalm. Our hearts are lifted above the calamities and troubles of the past. We say with the Psalmist, *my heart is fixed, my heart is prepared.*

Fixity of purpose and the spirit of preparation are not strange sounding phrases to us

in these days. In the papers, in the magazines, over the radio and in general speaking, we have kept before us the purpose of defeating our country's enemies and the need of being prepared to do it. The Red Cross is asking for blood to resuscitate the wounded on the battlefield. The Government is asking for increased purchase of war bonds that more money may be forthcoming to manufacture war materials. Conservation of tires, of gas and some of the lesser commodities of every-day life is being enforced. Giving, saving and conserving, all so that our country may be better prepared to carry us on to victory.

To the Christian comes the reality that we wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. We feel the need of preparation for that wrestle. In Luke 22:47-53 we have a dark and horrible picture. Jesus is being betrayed by one of His own group. How deeply those words must have pierced to the heart of Judas: "Judas, betrayest thou the Son of man with a kiss?" And to that company of cruel traitors and to the infernal hosts that were behind them, Jesus spoke with portent. "This is your hour and the hour of darkness." That was probably the darkest hour

yet known to the world. It is not too unlogical to think that before the brightest hour yet to come when the Lord shall descend and we shall rise to meet Him in the air and when He shall have perfected redemption—it is not too unlogical to think that another dark hour will descend upon the earth. In the minds of many there is that thought that we are in that time now, that we are at the threshold of the dawning. The hosts of evil, it would seem, are surely laying claim to their freedom and losing no time or opportunity to make their harvest great.

Are we as Christians prepared for the ravages of this dark hour! Do we have hearts that purpose to stand and having done all to stand! Are we bearing with patience the trials and burdens that press in around us! It is with patience that we run "the race that is set before us." Are we wielding skilfully and much the weapon of prayer to resist the forces of darkness? We can hasten the eternal victory and final redemption. Let us pray today, this hour that through Him we may be made adequate to face these days of hitherto unprecedented conflict.

In the process of preparation when things are hard and the hour is dark may we not fail to join with the psalmist in his song of praise and glory to the Lord. In the anticipation of that day about to dawn upon us,

when the King of Glory shall come forth, we are enabled to sing and give praise. "I *will* sing and give praise." Note the use of the verb *will*; in this usage it expresses determination.

May the circumstances in which we find ourselves be a means to strengthen us and to

encourage us, to stablish and to settle us. May we draw upon them as means of determining our purpose and of preparing us for all the future days. Then may we sing and give praise as we await that day when we shall stand in His presence.

Family Life Among the Hebrews

By GEORGE L. ROBINSON, LL.D.

Among all the nations of antiquity the Hebrews stand alone, one supreme cause being the unique character of their family life. It was their *home life* which, more than any other characteristic, signalized them as a peculiar people, and made them the most influential nation of antiquity, and, indeed, in the history of the whole human race. To the pious Israelite a family was a temple and a church, a living sanctuary and a focus of religious joy: a paradise, a heaven upon earth.

The Hebrews loved large families; they gave a welcome to children: "These same shall comfort us" (Gen. 5:29). Children were desired, girls as well as boys, as the names "Grace" and "Pearl," given to Elkanah's wives, would indicate (I Sam. 1:1). The home was a bulwark against tyranny. There was security in a large family. Children were a defense. Accordingly, the Psalmist said: "Happy is the man that hath his quiver

full of them" (Psa. 127:5). Later, Jewish rabbis came to regard a childless man as dead.

To them the family was in a sense a guild, a business syndicate, a sanctuary of affection. There was unity in the Hebrew's family. The family tie was binding. As the Jewish saying ran, "Better to have a thousand enemies without the home than one within." There was order also in the family. Parental affection was strong. The home life of the Hebrews was often kindly and affectionate. Love was not wanting. Patriarchal history abounds in pictures of beautiful home life: for example, the filial obedience of Isaac, the love of Jacob for Rachel, and the forgiveness by Joseph of his brethren; to which in Israel's subsequent history may be added the bond between Ruth and Naomi, and the passionate grief of David for Absalom, his erring son. The Hebrews were bound together by the strongest ties of affection.

Into such an atmosphere Jesus was born.

Upon the family the social life of the Hebrews was built. The clan, the tribe, and the nation were mere extensions of the family. In fact, the family was the fundamental institution of society. Out of it grew the entire social life of the Hebrews. Hebrew society drew its life-blood from the home. It is no exaggeration to say that the happiest hours of a Hebrew's life were spent within his home. To him the home circle was the primary social group.

With the Greeks and Romans the family stood second and the State first, but among the Hebrews the family was the basis of the nation's entire social and political life. Ask a modern Jew in any one of the many colonies which have sprung up in recent years in Palestine how many people dwell in the colony, and he will answer, "There are so many families." The Hebrews were the best people of antiquity because they had the best homes.

To the Hebrew the home was something more than a mere house with four walls; it was a "Bethel," consecrated to the worship of God. It was not uncommon, indeed, among the Hebrews for men to dedicate their houses (Deut. 20:5) as we dedicate our churches. Their dwellings may have been, probably were, in many cases, very humble, but

they were sanctified by all that was holy in love and religion.

Now, all this being essentially true, Hebrew family life being, as it was and to a certain extent still is, unique, and their family life being the real basis of the Hebrew state, the foundation of society and the unit of their national life, the inquiry naturally arises, What was the secret of this marvelous institution which more than any other factor molded Jewish life and character? The answer is twofold: home authority and home instruction.

Of Abraham God said: "*For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him*" (Gen. 18:19). Two great principles are here inculcated: one, the recognition of rightful authority, the other, the father's responsibility to instruct his family by precept and example; in other words, paternal authority and paternal instruction. Let us consider "paternal authority" first.

1. Of prime importance in Hebrew family life and absolutely indispensable to its efficiency was *paternal authority*. Abraham was chosen to be the spiritual head of a people. To be able to lead men he must first

guide his own household: in particular, he must have a conviction that God is acting through him immediately, consciously, and irresistibly. State government must originate within the family. This is inevitable. The family unit is not so large but that it is manageable. To keep a family purse is a possible task; the nation was but the aggregation of families. With what success Abraham succeeded is obvious from the fact that even down to our own day until recent times, especially in this country, Jews are seldom found in either prisons or reformatories, in asylums, or penitentiaries. Though Jewish misdemeanors are often very subtle, yet as a people the Jews cannot be said to be a race of criminals. Paternal authority is doubtless one of the secrets of their good behavior and citizenship.

And, it should be observed, that in the Hebrew precept known as the Fifth Commandment a place is assigned the mother alongside of her husband. For, while the father was the head of the family, the Hebrews did not deprive the mother of her own special prerogatives or her own personal influence. To-day the women of the little village of Siloam, across the Kidron from Jerusalem, practically rule the town; the same is also true of the city of Alexandrette in North Syria. Also in ancient

Egypt, as the monumental records show, the wife was in every respect regarded as the husband's equal, being always treated with the greatest consideration and freely participating in the pleasures of her husband and her children. Even in the early period of the Old Kingdom of Egypt, 2500 B.C., children are represented by the monuments as showing the greatest respect for their parents, and it was distinctly the duty of every son to maintain the tomb of his father. Later, in the period of the empire, Amenhotep IV, of the Eighteenth Dynasty, is said to have taken the greatest delight in his children, and to have appeared in public with them and the Queen, their mother, on all possible occasions (cf. Breasted, *History of Egypt*, pp. 85 ff.).

Now, what was true of the Egyptians was pre-eminently true of the Israelites. Speaking generally, there never was a time, from Sarah to Mary, when woman was not held in honor and respect by the Hebrews. Husbands were not wanting who deferred to their wives, or at least gave them honorable freedom. At the same time, the father of the Hebrew family was unquestionably supreme. His word was final. His authority over his children was absolute. Even mature sons were not exempt from paternal control. Abraham was at liberty to sacri-

fice an Isaac; Jephthah could offer his daughter as a holocaust, and Judah could order Tamar, his daughter-in-law, to be burned for having broken the marriage vow; but not in a single case, with the possible exception of Jephthah, was the deed actually performed. In short, the Hebrew father realized that he possessed divine authority, and was, therefore, revered by his family with holy awe. He did not make new and arbitrary laws by which to govern his household, but he did execute the laws of God.

2. Coupled with paternal authority, the Hebrews emphasized *paternal instruction*. They not only encouraged reverence and obedience; they also fostered intelligence. The history of Jewish education is a long and fascinating one. From the beginning of their national history the Hebrews emphasized the need of education. We shall not be able to understand Hebrew character unless we recognize this fact. The Jewish race may well boast of their educational achievements. Modern Jews point with pride to the representatives of their race who have distinguished themselves in the various walks of life: e. g., in astronomy, to Sir Wm. Herschel; in music, to Mendelssohn and Rubenstein; in philosophy, to Maimonides; in politics, to Disraeli; in assyriology, to Oppert; in exegesis, to Franz Delitzsch;

in church history, to Neander; and in oriental history and archaeology, to Cyrus Adler of the Smithsonian Institution, perhaps the greatest modern authority. The Lord Chief Justice in England today is a Jew—the Earl of Reading (Isaacs). . . .

From all this it is evident that above everything else religion was vitally essential to the education of the family. The Hebrews knew that the best way to serve society was to guard the home. A nation never rises above its homes. Religion was something absolutely necessary. The Hebrews taught their children to believe. Idolatry was their greatest temptation. So fearful were the Hebrews lest their children should deflect from the pure worship of Jehovah and become idolatrous that they would not even allow their children to play with dolls, because dolls were regarded as a species of idolatry. It is through little and apparently insignificant things like this that we get at the heart of the Jewish people. The Hebrews were fundamentally a homely people. The preservation of their race is due to the intensity and dominance of their home religion. The home and not the synagogue is still the more important center of Hebrew religion. In it the life and strength of Judaism find their citadel. A Jewish home without religion is barren, because lacking in its most char-

acteristic element, religion.

We now turn to the question *marriage and divorce*. The Hebrews associated peculiar sanctity with marriage. The ceremony itself was performed usually under a "canopy," which was regarded as symbolical of the future home of the newly married pair. To this day the strict Jew still prepares for his wedding by earnest reflection, prayer, and fasting; when the ceremony is over, the fast is broken and rejoicing begins. This is regarded as the necessary and fitting preparation for the new life on which the bride and bridegroom are entering. The time, also, is important. Jewish marriages are practically forbidden between Passover and Pentecost. Sons generally are discouraged from entering into the marriage state until they are able to support a wife. The great mediaeval rabbi Maimonides gives the following practical advice: "Man should first secure a living, then prepare a residence, and after that seek a wife. But fools act otherwise; they marry first, then look out for a house, and at last think of the means of obtaining a livelihood."

Polygamy does not really represent the Old Testament ideal of home life. By the Hebrews a second wife was technically called "the enemy of the household." The family life of David and Solomon is in no sense typi-

cal of the genius of Hebrew family life in general, any more than that of Henry VIII of England in the sixteenth century. In both cases we must look for ideals, not in the homes of the aristocracy, but to those of the common people. Originally all polygamy came from polytheism. Abraham, Jacob, David, and especially Solomon, are outstanding examples of polygamy; Lamech and Elkanah of bigamy; Adam and Noah of monogamy. Polygamy, to be sure, was a recognized feature of Hebrew home life. Yet, while the Old Testament tolerates polygamy, it points to monogamy as the better way. None of the prophets, so far as we know, had more than one wife. The New Testament never hints that Jewish practice was anything else than monogamous. The Talmud and rabbinical tradition presuppose monogamy throughout. Polygamy was formally abolished by ecclesiastical law among the Jews by Rabbi Gershon, 960—1028 A. D. Since his days monogamy has been the law as well as the custom of the Jews generally, except in the case of the Sephardim or Spanish-Portuguese Jews and those from Yemen and other parts of the Orient, where polygamy is tolerated and practiced.

Polygamy meant the degeneration of woman. Concubines and wives came to be regarded as property. Even the tenth com-

mandment implies this: "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife (regarded as property), nor his ox nor his ass, nor anything which is thy neighbor's." Among the prophets woman came to have a more honorable position, while in the teaching of Jesus she rises to her proper position of equality with man. The wife of Manoah, and Hannah are two worthy examples of ancient womanhood. It was to the wife of Manoah rather than to Manoah himself that the angel announced the advent of a son, and gave instructions as to how he should be brought up (cf. Judg. 13).

Now, in the social life of a nation there is nothing more vital than the position of woman in the home. The family takes its character from the position she occupies. With the Hebrews much depended upon her having a son. The relative position of wives and concubines in a polygamous family depended largely upon whether they bore children, especially sons. It is so still among the Mohammedans. The position of the mother under the Mosaic law, however, was higher than under any other system of antiquity.

The special sphere of woman was in the home. There her position was one of supreme and unchallenged dignity. The beautiful panegyric on a "good wife" contained in Prov. 31:10-31,

which has been called a "golden alphabet in praise of the capable woman," "testifies to the exalted position of the faithful wife.

"A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her.

She doeth him good and not evil
All the days of her life.

Her lamp goeth not out by night.
Her husband is known in the gates,
Strength and dignity are her clothing.
She openeth her mouth with wisdom
And the law of kindness is on her tongue.

Her children rise up and call her blessed.

Her husband also, and he praiseth her, saying,

Grace is deceitful, and beauty is vain,
But a woman that feareth Jehovah,
She shall be praised."

The duties of the home were felt to be incompatible with the rigorous demands of public service. "The king's daughter *within* the palace," according to the Psalmist, "is all glorious," but not *outside* of it (45:14). The husband was bound to support his wife, but she, too, was expected to work, grinding the grain, baking, washing, cooking and the like, lest being idle she should fall into sin, or become melancholic. The Talmud recommended wealthy ladies to play chess in order to maintain cheerfulness. A woman who could not find a man to marry her and support her was held in special contempt.

Divorce among the Hebrews cannot be said to have been com-

mon in ancient times, though it has become frequent today. The tendency was to discourage it as much as possible. About 1000 A. D. the Jews enacted an ecclesiastical law to the effect that a wife, unless unfaithful, could not be divorced against her will. In modern times, because of oppression, "wife desertion" is said to be more common than divorce. Both are discouraged *in thesi*. An oft-heard remark is: "Even the altar drops tears when a man divorces the wife and the companion of his youth." And a rabbinical proverb runs: "A man must not make a woman weep, for God counts her tears." So, while it is confessedly undeniable that a Christian conception of woman's worth and dignity was very often wanting to the ancient Hebrews and in many, many instances to modern Jews, yet the nation as a whole from very early times recognized that love must be the ruling principle within the home.

Such is Jewish home life, historically; and, as I know it, practically from observation. As Gentiles we must frankly acknowledge our deficiencies in the matter of home education, parental authority, and family religion. As Bishop Perry of

Rhode Island observes: "The neglect of spiritual relations between parent and child reveals a vital, if not a fatal, weakness in our national character. This, more than even intemperance, dishonesty, contempt for law and order, is our national weakness. There is a decline in the instinct of worship. The fault lies in the home."

The *Jews* have much to teach us about the matter. Matthew Arnold never tired of reminding us that while we go back to the ancient Greeks for lessons in art and beauty and culture, we must go to the Hebrews for instruction in religion and conduct. Everyone now agrees that he was right.

And so we may conclude that the two factors which have made Hebrew home life beautiful and effective are parental authority and parental instruction. The home is the cradle of human culture. The greatest work that any two young people can do on earth is to create a home; and the sweetest incense of the home is the family altar. Nothing glorifies the home like that. It is the altar which makes home a sanctuary. Nothing can take its place. The Hebrews kept its fires ever bright.

Reminiscences of Early Bible Institute Days

(By an Eye Witness)

It was in 1903 that the young people of the Missionary Church Association began asking for a Bible School. It seemed so ut-

terly impossible that the request met no encouragement. They were not thus to be put off for again and again they came beseeching Rev. J. E. Ramseyer to start a Bible School. Brother B. P. Lugibihl entered into their desire and said he would offer his home in Bluffton, Ohio, as the home for the School.

It was after much prayer that some plans were drawn up, so as to get a start, that it began to look as though a school might be possible. Brother Lugibihl told it around to his friends in the country, that he would be glad for fruit to can. In this way the canning started and before any steps were taken to get a Bible School under way the canning was going on until the pantry was full to overflowing with lovely canned fruit, of many choice kinds.

Mr. Ramseyer wanted Rev. D. Y. Schultz to take the lead but he refused. Mr. Ramseyer felt we could not disappoint these young people. He then went ahead in the name of the Lord and drew up a plan for a three-months' school. The Lord showed him whom to ask to teach the Bible; and the three he asked readily agreed to help. This was a great encouragement and he felt the Lord was going before and would continue to do so as step by step he proceeded. Those three brethren were, Pastor A. W. Rolf, Rev. D. W. Kerr and Rev. J. A. Sprunger. The school

was to operate three months, and these three Bible teachers came for one month each. Miss Fannie Foster of Union City, Tennessee, was the English teacher and Mrs. J. E. Ramseyer was the music teacher.

Twenty-six young people came for the opening days in January, 1904. March closed a very blessed season and it was decided to continue. We could not go ahead in the Lugibihl home for that was filled to capacity and no room for expansion.

Bluffton was a small town with limited railroad facilities, and it was decided to look elsewhere. Rev. D. Y. Schultz had come after the work had been started and helped. He and Rev. J. E. Ramseyer went west with a convention party in June, and it was in a room in a hotel at Wauneta, Nebraska, that we knelt with Mrs. Filmore Potter, Brother Jacob Egle, Rev. D. Y. Schultz, Rev. Ramseyer, and some others and asked the Lord to direct where He wanted the Bible School located.

On our way back east we stopped at Kansas City, Missouri. Here we met with no encouragement so came on east to Peoria, Illinois. After looking around we felt that was not the place. We then came on to Ft. Wayne and went to the home of Rev. Wm. Egle. We told him of the prayer meeting in Wauneta, the stop at Kansas City and then at Peoria. The three,

Rev. Schultz, Rev. Ramseyer and Rev. Egle decided to look around the city and see if there would be any place available for a school. The two Roth brothers, Rev. David Roth and Rev. Henry Roth came over from Grabill, and the five asked a real estate agent to show them some five-acre places.

Now the hunt began. First they went to the northeast end of the city to a tract of land with a large brick house standing in the front of a rolling piece of ground that sloped down to river level the full length of the five acres. It was beautiful, a lovely location for a Bible School. Our hopes were dashed when told the price. We must look elsewhere. This place was known as the "Baker Home" and is now what is known as Picksley Home for Unfortunate Children.

The real estate man took them to a five-acre place without a tree. There was nothing, just an open field. But because the price seemed reasonable they considered buying. The land was owned by a lady who lived in Chicago. We sent Rev. Adam Witmer to Chicago to negotiate with her and paid her way to Fort Wayne so we could talk with her. She no sooner got there than she raised the price by several thousand dollars. We refused to pay the advanced price, and she then asked what we would give and Rev. Ram-

seyer told her the deal was off, as we would make her no offer. She was a disappointed woman and a wiser one also, as she went back home to Chicago with her land still on her hands. The real estate agent was right there to show them another place and this time it was the "Nine" property, a lovely old homestead on Fairfield, five acres running from Cottage Avenue to Packard Avenue. The price was away above our purse strings again. This property is now the Lutheran Hospital. Wildwood and Kinnaird Avenues have been run through since we looked at it. They went then to Broadway to an eight-acre piece facing St. Mary's river. The eight acres did not suit for building, as it was long and narrow and we wanted it more of a square. This house and beautiful grounds have been repleted and is now known as Illsley Place.

The real estate agent said, I have one more place, and that belongs to two old people; they have put it in my hands to sell. We said, "show us the place." We took the street car on Columbia Avenue over on Lake Side and rode to the transfer corner, there we changed to a number four car. We rode some more until we got to Organ Avenue where the car stopped; for it was the end of the line. (Organ Avenue is now Kinsmoor.) There was only one house be-

yond Organ Avenue and South Wayne came to a stop with the street car, and we walked through the grass and weeds four blocks to the south. We thought that real estate agent was taking us to the country for there were groves of trees for the entire four blocks. We came to the narrow country road that is now Rudusill Boulevard. That narrow road was a dusty road. We walked into the last grove to find it was the picnickers' ground and wagon roads running diagonally southeast and northwest. Here we were at the end of the city limits with wheat fields and corn field, across on the south side of that road. No one said a word. The trees were beautiful but no water, no sewer, no electric light line, out in the country! The real estate agent stood there and waited. Not a word was said. Finally Rev. Schultz said, "Why does not some one say something?" Eight-year-old Esther Schultz spun around on one heel and said, "I think it is a dandy old place." That broke the spell and we asked the price. When the agent told the price we were dumb again. Could we believe our ears, only \$1800.00.

We bought the five acres for this price and borrowed the money to pay for it. An architect made a blueprint. Out of twelve contractors we took the lowest, whose price was \$28,-

000.00. The architect was Mr. Grotholdman by name, member of the Reformed church. He proved a true friend. Next thing was to dig a well just on the west wall of the dining room. This was for the mortar mixing. A solid basement for a three-story building was put in. Brother Isaac said afterwards that our faith was only two stories high. All of our drinking water was drawn out of this well for a few years. Coal oil lamps were our light for one year. Ed. Leightner would go through the halls every morning and call out "bring out your lamps." A table stood in each hall for the lamps waiting to be filled. He had to call when some one "forgot." Billy, the horse made one trip to town daily. Brother Lugibihl would call up before leaving town for the Institute and say to Mrs. Lugibihl, "Did you forget anything?" The chickens furnished fresh eggs for cooking and young fries graced the table after school was out. Bossy, the cow gave us fresh milk for the table and cooking in the summer time, she had to have the help of the milkman during school terms. When dear Brother Lugibihl left us and went to glory we had to let Billy go and the next best was a model T Ford. It tried to climb a telephone pole one day on the way to town and that was its last

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The Passing of Walter Dean

On Tuesday morning, September 28, God took to Himself Walter Dean who had been attending the Institute since September 8. Walter's death came after a brief illness of less than a week. While the Institute family of the new year was only three weeks old Walter had already endeared himself to his fellow-students and there

is the consciousness of deep loss. Nevertheless, it is recognized that Walter's brief stay with us has made an incalculable contribution.

He demonstrated true Christian faith through all of his conscious life. His life has been as a "corn of wheat" which will not abide alone but which will multiply itself.

Walter was the son of Mrs. Vee Dean and the late Winfield S. Dean. He was a native of Jackson, Michigan. His age was 18 years and 28 days. A sister, Marie, is in her second year of study at the Institute. Two more sisters,

Lucille and Evelyn, are at home with their mother at Jackson, Michigan. The family are members of the North Street Bible Church in Jackson, their pastor being Rev. Roy D. Ramseyer. Walter received Christ as his personal Saviour at the age of eleven and looked forward to attending the Bible Institute.

PRAYER

I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning's beam,
Around my resting place fresh manna lay;
And, praising God, I went upon my way
For I was fed.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers, seek,
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
For those who seek.

—Author Unknown.

J. E. Ramseyer gave a very helpful message for the occasion. During the days of Walter's illness much prayer was offered for him. He himself trusted his case implicitly to the hand of his God. Evidently, however, God has had a deeper lesson for us all to learn than could have been taught by granting our desire.

Blessed are the pure in heart:
for they shall see God.

A memorial service was held for Walter in Founders' Memorial Auditorium during the chapel hour on September 29. President

EARLY B. I. DAYS

(Continued from page 24)

trip. Then came the truck, then the bus and now the Plymouth and Dodge. We had to give up the chickens long ago, when we began having neighbors for the rooster got up too early to suit those who like to sleep after his getting up time. The barn was torn down, and Rev. Walter Lugibihl built the present garage with the timber. The barn stood between Bethany Hall and the Founders' Building. The pasture for the cow and horse is now where the Founders' Building stands.

There was a cesspool in the middle of what is now the parking space. It was most always

at the overflow stage. When the wind was from the south all was well but when it came from the northwest we were sent to our knees with the oft repeated prayer, "Dear Lord, grant that the city will put in the sewer before we have neighbors." He heard our prayer. That excess ran down through where the Annex now stands, on down until it reached a low place on the corner of Oakdale and Indiana Avenues. Many times since God answered prayer, we have gone down to that corner and with bowed heads thanked God for that answer.

That is what He has been doing all down through these forty years.

BIBLE INSTITUTE NEWS

FORTIETH SCHOOL YEAR USHERED IN WITH GOD'S BLESSING

Under the good providence of God the fortieth school year of the Fort Wayne Bible Institute was ushered in on September 8th with the enrollment up to date of 188 students. During that day students arrived from numerous states and sections of the country, full of zeal, and anticipating a blessed year of Bible study.

ENROLLMENT LARGEST IN SCHOOL HISTORY

The enrollment for this semester, 188 in number, totals three more than that of the Fall semester of 1942, and is the largest in the history of the Bible Institute. Rev. B. F. Leightner, Acting Registrar, releases the following statistics for the 1943 Fall semester:

Total enrollment to date		188
Men	70	new 24
Women	118	new 59

Enrollment by departments

Number enrolled in School of Bible	150
Number enrolled in School of Music	38
Number enrolled in School of Extension Study	50
Total enrollment including School of Extension	238

Enrollment by Courses

Theological	55
Christian Education	24
Missionary	53
Music	28
Special	28

Boarding and Non-Boarding Students

Boarding Students	149
Non-Boarding Students	39

In order to provide dormitory quarters for the 149 boarding students enrolled, it was necessary to convert three basement rooms and a classroom in Bethany Hall into student rooms. This provided lodging for 12 girls.

Nine girls live in three newly constructed rooms in the basement of Founders' Memorial, and 20 other young ladies have rooms in private homes, taking their meals in the Institute dining hall.

NEW FACES IN THE ADMINISTRATION

When the students arrived on the campus they missed the presence of three faculty members, Dean S. A. Witmer, Dr. J. Warren Slote, Miss Bertha Leitner, and the dietitian and cook, Miss Dorothy Rothfuss.

Dean Witmer was granted a leave of absence in June to become a chaplain in the armed forces. The Lord is blessing his ministry at this time in an army air base located at Harvard, Nebraska. Rev. L. R. Ringenberg is executing the educational duties as Acting Dean in a manner worthy of commendation. Rev. B. F. Leightner is serving equally well in the capacity of Acting Registrar.

Dr. Warren Slote is a member of the faculty of Cleveland Bible College, Cleveland, Ohio, and Miss Leitner is making a home for her invalid father and teaching in the public schools in Elkton, Oregon.

To fill these vacancies Miss Helen P. White, of Maywood, Illinois, and Rev. J. Pritchard Amstutz, of Royal Oak, Michigan, have been added to the faculty. Miss Hazel Butz is teaching English and History this year in addition to her duties as Dean of Women. Miss Dorothy Ball is teaching the course in Practical First Aid Nursing. Rev. H. E. Wiswell is conducting the class in Homiletics in a double period on Monday evenings.

Previous to coming to our school Miss White taught at the Missionary Training Institute, Nyack, New York, from which she was graduated in 1930. She is also a graduate of Wheaton College, Wheaton, Illinois, (1936) and she took her graduate work at New York University, New York, N. Y. intermittently, receiving her M. A. degree in June, 1943. The courses she is teaching

are in the fields of Christian Education and Missions.

Rev. Amstutz resigned as pastor of the John R Missionary Church, Detroit, Michigan, to come to the Institute. He was graduated from the Bible Institute in 1936 and from Asbury College in 1943. His duties consist of teaching courses Bible Ia, Bible Ic, and Church History, and in managing the Gospel Team activities.

Miss Butz is well suited to assume a position as full time instructor in view of her training and experience. She has the B. S. degree from Taylor University and has taught in public schools several years. Miss Ball is a graduate of the Bible Institute and of the Fort Wayne Lutheran Hospital. Rev. Wiswell holds the M. A. degree in theology from Winona Lake School of Theology and has had the wide range of pastoral and evangelistic experience desired to teach Homiletics effectively.

Miss Dorothy Rothfuss is now working in California. Her duties have been undertaken by Miss Esther Yoder of Berne, Indiana, a graduate of the Institute in 1934. She is planning and preparing the meals for the largest number of students ever to eat regularly in the dining hall.

REVIVAL WITH MISSIONARY PARTY EDIFYING

During the opening days of this semester the students and administration were blessed by the ministry of a group of missionaries, Rev. and Mrs. Horace Williams of North China, Rev. Edward Adams of Korea, and Miss Rosalind Rinker of China.

Each of these had experienced remarkable revivals on his respective mission field and came to us with but one objective namely, to glorify God by giving personal testimony. The missionaries emphasized self-examination in the light of the Word and frank confession of sin all of which opens the way for the blessing of God to flow through clean, human channels.

STUDENTS AND FACULTY ENJOY GET-ACQUAINTED PICNIC

The first social event of the school year found most of the Institute faculty and students at Foster Park on Saturday afternoon, September 11. The second year men, who had challenged the first year students and seniors to a game of ball, defeated them 13 to 7. Some of the girls loyally supported their heroes, while others chose to participate in volley-ball and various games.

After a picnic lunch, the group formed a large circle and joined their hearts and voices in adoration to the Lord. The Rev. Mr. Adams, a returned missionary from Korea, challenged the group with an inspiring message on the text: "That Christ may dwell in your hearts by faith."

STUDENTS' OWN MISSIONARY ADDRESSES MISSION BAND

Rev. Clayton Steiner, the missionary to Peru whose entire support is assumed by the student body, was the speaker at the first Student Mission Band Service of the school year, Friday evening, September 17. He gave an inspiring and challenging account of many of his experiences on the mission field. Mission Band President, Mr. Glen Head, presided at the service, Mr. George Schaser led the singing, Miss Loretta Lugbill played the piano, and Mr. Lyndell Cash was at the organ. Music was furnished by the Students' Brass Band and by a male quartet composed of Messrs. Vernon Petersen, Jake Schierling, John Blosser, and Elmer Neuenschwander.

C. M. A. FOREIGN SECRETARY SPEAKS IN CHAPEL

Those attending chapel Friday morning, September 17, had the privilege of hearing Rev. A. C. Snead, foreign secretary of the Christian Missionary Alliance. He emphasized the fact that we are all working together in one cause. The field is the world. Whether called to work at home or abroad all of God's servants should realize that

they are working for the evangelization of the world.

SEVERAL GOSPEL TEAMS AVAILABLE FOR SERVICE

Among the students of the splendid student body the Lord has sent to the Bible Institute this year are many who have special gifts and talents. Several Gospel Teams have been organized to do practical work for the new year. The teams consist of men's and women's quartets, trios, duets, and soloists. The objective of the team work is to make a spiritual contribution and to meet the need as far as possible of the particular entertaining churches. This work is carried on by free will offerings which go into a fund used exclusively for carrying on Gospel work by students. Pastors, Sunday School superintendents, or young people's leaders desiring the services of gospel teams in their churches may address their correspondence to the Manager of Gospel Teams, Fort Wayne Bible Institute, Fort Wayne 6, Indiana.

WEDDINGS

A pretty church wedding was held in the Missionary Church, of Grabill, Indiana, on the afternoon of August 22nd when our Hostess, Miss Maxine Roth, of that city, became the bride of Mr. Glen Head, of Walworth, Wisconsin. Nuptials were performed by Rev. Tillman Amstutz, brother-in-law of the bride, and a former graduate of the Institute. Following the ceremony a reception was held at the Roth home with about 75 guests in attendance. Mrs. Head is continuing her duties as Hostess and Dining Room Supervisor, and Mr. Head is a member of the senior class this year.

A number of other weddings took place during the summer, but for lack of space, we can only make mention of them.

Joan Rohrer and Robert McBrier, both of Goshen, Indiana, on June 18.

Juanita Roth, Canton Ohio and Edgar Neuenschwander, of Saginaw, Michigan, Aug. 28.

Irene Kimbel, Bronson, Michigan and Marcus Hey, Wren, Ohio, Aug. 21.

Lillian Leinendecker and George Schaser, both of Cleveland, Ohio, Aug. 7.

Eunabelle Rupp, of Wauseon, Ohio and Earl Cochran, Peoria, Illinois, Aug.

30.

All these young people, with the exception of Mrs. Cochran, are enrolled as students in the Institute this year.

May each of these young people be blessed of the Lord as they go forward in His name preparing for His service.

The Fellowship Circle

CHAPLAIN S. A. WITMER WRITES: To the members of the Fellowship Circle:

Miss Miller asked me to write something for the Bible Vision, and I assume that she wants a report of my activities since becoming an army chaplain. Since several B. I. alumni are now in the Chaplains' Corps, I hope that others will also write of their varied experiences.

I am thankful to God for this privilege of service and the many opportunities it affords to witness for Christ. After one month of training at the Chaplains' school at Harvard University, I was assigned to quite a different Harvard—the Army Air Base at Harvard, Nebraska. Here was a fine chapel, recently completed, and it was my privilege to begin building a religious program from the ground up. It was most gratifying to have the unstinted co-operation of army officers in getting started. It has amazed me to see how willing they are to help a chaplain even though some of them may be anything but Christian in speech and habits. The real challenge comes from the many men themselves with their many problems and needs.

Our chapel was dedicated on August 8. Chaplain Charles C. Merrill, Second Air Force chaplain, gave the dedicatory address. The chapel was more than filled; several hundred were unable to get inside. We now have a regular schedule of services. Visits are also made periodically to the infirmary and the guardhouse.

The greatest opportunity for service comes in personal interviews with men. Enlisted men come to a chaplain with all kinds of problems; some are

religious, but many have to do with such matters as furloughs, transfers, discharges, restrictive regulations, etc. The chaplain is the one officer to whom an enlisted man may go with his problems besides his own commanding officer. As a consequence, the chaplain in the army has come to have a reputation as a catch-all for all kinds of troubles. But in dealing with such matters, the chaplain will find a real opportunity of witnessing for Christ by deed and word.

Some questions and problems are definitely religious. Here are three that were asked yesterday:

1. An enlisted man, struggling with doubt: "Can a man be a Christian who believes the New Testament and rejects the Old Testament?" This was an opportunity to discuss the specific problems in his mind regarding the origin and authority of the O. T. Scriptures, and then to show him how the Bible is a unified whole with the single theme of redemption co-ordinating all its parts.

2. A university professor with a Ph. D., who had been cradled in Christianity, then led into skepticism by higher education, and who is now trying to find a mediating position that will conserve the moral values of Christianity and not violate the tenets of science: "Is there a place in the Bible where it says that faith is the evidence of things not seen?" Of course, I was very happy to show him where it was and to explain the passage in the light of the context.

3. A pilot, who has a Protestant background but who has not yet made a Christian profession: "I had a religious medal given to me, and I wear it

around my neck when I fly. Is it wrong for me to wear it?" No better opportunity could be given one than this to explain the real meaning of faith and the privilege of believing in Jesus Christ and committing life and destiny to Him.

The greatest need that one senses is to be made spiritually adequate for every occasion so that one will be "instant in season, and out of season." Your prayer help will be appreciated.

Sincerely yours,

Safara A. Witmer ('22)

(Note: Mr. Witmer has been granted a leave of absence for the duration from his position as Dean of the Institute.)

NEWS ITEM

Mr. Maurice Hall, of La Grange, Indiana, and a graduate of the class of '43, has accepted a call to do missionary work at the Christian Training School at Lost Creek, Kentucky. Mr. and Mrs. Leonard Smith, also graduates in the same class, will be working in the same place. May the Lord richly bless the endeavors of these young people as they enter this new field.

DEATH

Word reached us of the homegoing of Rev. Rudolph Christenson, a student of the Institute in '29. The exact date of his death was not included in the notice. He had been ill only a short time and had undergone an operation on August 26 from which he did not recover. Mr. and Mrs. Christenson have served as superintendents of the Wayside Baptist chapel, near Grand Rapids, Michigan, for the last 13 years.

WEDDINGS

Miss Mildred Stafford, of Carthage, Indiana, and Mr. Leonard Smith, of Celina, Ohio, were united in marriage on August 15th. Both Mr. and Mrs. Smith were graduates of the class of '43, and have accepted a call to work in the Christian Training School in Lost Creek, Kentucky.

On the evening of August 26th Miss Mary Heyworth, a former student of

the Institute, became the bride of Mr. Victor Poser ('43). Both young people are of Cleveland, Ohio and the ceremony was performed in the Christian Missionary Alliance Church of that city. Mr. and Mrs. Poser are serving as pastors in New Castle, Indiana at the present time.

A pretty church ceremony was performed in the First Missionary Church of Fort Wayne, Indiana, on the evening of Sept. 4, when Miss Viola Krockenberger was united in marriage to Mr. Paul Wagley, of Nappanee, Indiana. Both were graduates from the Institute in the class of '43 and now have a pastorate near Bremen, Indiana.

Miss Lillian McClaid, of New Hampshire, Ohio and Mr. Harold Dinter, of Detroit, Michigan, were united in marriage on September 12 at the First Methodist Church in the Ohio town. Both the bride and groom were graduated from the Institute in the class of '42. They will reside in Detroit where Mr. Dinter is attending the Wayne University.

Nuptials were performed on September 26th for Miss Verena Sprunger, of Berne, Indiana, and Rev. Paul Rupp, '39 of Elmira, Ohio, at the Defenseless Mennonite Church near Berne, Indiana. Mr. Rupp is pastor of the Highland Bethel Defenseless Mennonite Church in Fort Wayne.

May God's blessing rest upon each union and may He use them to His glory.

JUNIOR ALUMNI

The Bible Vision has received word of the arrival of several new members of the Junior Alumni. If there should be others, we will appreciate hearing of them.

Mr. ('38) and Mrs. Ted Helzerman, of Detroit, Michigan are the proud parents of little Ronald Bruce, who arrived on August 15th.

On August 27th Dennis Hayes, weighing 8 lbs. and 12 oz., arrived at the home of Rev. and Mrs. Forest Kuhn, of near Buckley, Michigan.

Little Rita Sue came on the 30th of August to gladden the home of Mr. and Mrs. ('26) Harold J. Smith, of

Wakarusa, Indiana. Mrs. Smith was formerly Miss Goldie Hughes.

Born to Mr. ('30) and Mrs. C. H. Furman on Sept. 5th, a boy. He has been named John Clarence. The Furmans are doing missionary work in southeastern Kentucky.

May the Lord guide and bless the parents of these little ones, and we trust, if the Lord delays His coming, that each one will someday be a student at B. I.

THE HOMEGOING OF REV. JOSEPH UMMEL

On July 8th word was sent to field headquarters that Mr. Ummel was not well (feverish), rather the usual symptoms of malaria. On the following Saturday Mrs. Ummel wrote that he was worse and that she had sent for the Government doctor in Ilorin sixty miles away. He was very busy but sent medicine and also said that if Mr. Ummel could be sent to him by train he would take care of him in his own home. Monday afternoon his temperature had gone much higher and his condition became more disquieting. A telegram was sent to the doctor asking him to come. He arrived at one o'clock the next morning. The doctor stayed faithfully by all the next day, attacking each danger point as it arose. It was necessary to strengthen the heart at times and by evening those standing by knew that only God could save the life. After careful examination, the doctor sadly said it was only a matter of moments; he had done all he could. Mr. Ummel slept quietly for sometime and Mrs. Ummel and friends sadly waited by his bedside. Hearts ached for the dear wife who had been so diligent in caring for his every comfort through his illness, and who had been his loving companion for over sixteen years now very soon to be separated "till He come again." But the time came when the most willing and faithful hands could do no more. Tenderly they watched, and at twenty minutes to midnight, July 13th, the breath ceased so quietly and only close observation could detect that Mr. Ummel had pass-

ed into the presence of his Lord, whom he had so faithfully served since he was sixteen years of age.

The following day his body was laid to rest in the U. M. S. Cemetery close by the Wm. Finlay Memorial Church, there to await the glad resurrection morning. "Valley of Tears" would quite fittingly describe a portion of Jebba town as the people wended their way home at the close of the funeral service at the grave. Not only the Christians of that valley, but heathen and Mohammedan mourned the loss of a friend and helper in the death of Mr Ummel. The Hausa people especially felt a claim to him since he spoke their language so very well. The afternoon had been cool but bright, and all had been quiet—so different from the usual funerals when there is mourning and wailing. Rev. I. W. Sherk had conducted a short service in the church before the burial, the missionaries and two white men of the Nigerian railway had returned to the house. Standing near by were the members of the W. M. S. of the Jebba church when quite suddenly a mist came down over the valley (In 1931 Miss Willa Cafra very appropriately named the place "Peaceful Valley") and just beyond appeared a beautiful rainbow seeming to reach from one side of town to the other. As Mrs. Ummel beheld it, a glory seemed to shine from heaven upon her as she exclaimed, "God's promise to me." All present felt the presence of One who said, "Death is swallowed up in victory."

Let us remember Mrs. Ummel and the family at the Throne of the God of all comfort. He alone is able and will sustain them

(Mrs. Ummel was formerly Miss Mabel Hygema and a graduate in the class of '24.)

We can not always change our difficulties but we can live right even in the midst of the most disturbing difficulties.

ATTEND
The Annual Youth Conference
of the
FORT WAYNE BIBLE INSTITUTE

WHERE At Founders' Memorial Auditorium
(Rudisill Boulevard at Indiana Avenue)

WHEN OCTOBER 22, 23 and 24
Friday—Services at 7:30 P.M.
Saturday—Services at 2:30 P.M.
and 7:30 P.M.
Sunday—Services at 2:30 P.M.
and 7:30 P.M.

SPEAKER REV. JAMES GIBSON
of Fort Thomas, Kentucky

Musical Directors REV. and MRS. ROY D. RAMSEYER
of Jackson, Michigan

Special Musical Program The program of Sunday afternoon will be devoted to the singing of the best Gospel songs and hymns. **Everyone will sing.**

LODGING Provisions will be made for **out of town** guests. Reservations must be in by October 19. Send reservations to

ANDREW RUPP

Bible Institute Fort Wayne 6, Indiana

Where Could You Find a Better Spiritual
Retreat?